THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 29, Vol. XXXV. Tuesday, July 22, 1873. Price One Penny.

THE MARRIAGE QUESTION.

The marriage question is just now attracting unusual attention. It interests everybody. Some want to marry, but cannot. Others are married, but want to be free. Others imagine they are married to the wrong person, and would like to exchange the misery they have for one they know nothing about. There seems to be a vast amount of acute irritation and diffused discontent in our present conjugal relations, while those who want to marry but are not wanted in marriage, and those who do not want to marry but are wanted and wooed, keep the waters uncomfortably agitated. Doubtless, there are as many happy homes and contented husbands and wives as ever; but they have an amiable and admirable habit of keeping the fact to themselves, and are not constantly pulling the marriage relation up by the roots to see if there is not a possibility that its leaves may wither and its branches die. But there is a great deal of uneasiness and irritation. Statistics show a large increase of unmarried people. Divorces are numerous, and separations without legal formality are more numerous still. The number of young men who do not propose to marry is alarming, while not a few, like Mr. Knight of Malta, would like to marry on time, to separate when the marrying freak is over or the gloss of the relation is worn off. There is a certain flippant and jaunty way of talking about the most sacred of human relations, which shows a strange want of appreciation of, or faith in it, and lecturers elicit applause by cracking jokes at the expense of the poor fools who have suffered themselves to be caught by its sentimental chaff; and crude and loose notions of the relations of the sexes are floating about in society, and finding more frequent lodgment and plausible advocacy than ever before, or than many imagine.

The marriage question is up, and will be discussed in spite of all anybody can do to prevent it. Perhaps the courageous way of approaching it is the wisest and best. Nothing is gained by resisting the inevitable. Let us look the difficulty full in the face. But a great deal of the talk on this subject overlooks the altered aspects of modern society and life, and fails to see how the changes in our circumstances, customs and culture have necessarily affected all our relations and economies. Three quarters

of a century ago, most men lived and died where they were born. Their existence was circumscribed. Their tastes were domestic. It was their ambition to rear a family well, and leave them a competency; and a fortune then would hardly be counted a large annual income to-day. Now, everybody is on the move. We are a nations of nomads. We are a race of cosmopolitans. Everything is unsettled. Everybody is on the go. All our tastes, habits and ambitions have altered. Business is done in another way. The restaurant, the club, and the hotel have superseded the home for thousands. The cost for living has trebled, and comparatively few men can afford to support an establishment to correspond with their tastes and the expectations of those they associate with, while children are regarded as undesirable, if not unendurable. So far as woman is concerned, there has been an industrial, social and intellectual revolution within three quarters of a century. Mechanism has changed her occupations and turned her adrift. Education has sharpened her faculties, made her discontented with many elements of her old life, and awakened new tastes, wants and aspirations. She lives in a new world, and is in many respects a new being. Her physique has changed. Obedience has dropped out of her vocabulary. Authority has been superseded by attraction. She pines in what her grandmother would have considered a paradise. All our institutions have been seriously affected by the altered aspect of our new civilization; and it is impossible that such a transformation as some now living have witnessed should not have materially affected a relation so sensitive as that of marriage, whose terms are determined almost solely by the feelings, circumstances and characters of those who enter into it. If human beings were made of cast-iron, and all on one pattern, and subjected to the same strain and temperature, the problem would be simple enough. But nature does not turn out men and women of that sort and into such circumstances any more.

The first step towards a solution of this marriage question is to comprehend its terms. We are in the midst of a breaking-up period. The old order of things is going to pieces, but the new is not formed. We stand midway between what was and what is to be. Behind us is tradition, and before us science. We suffer from the confusion inevitable to a transition epoch. The time for readjustment has not come. But there is no cause for alarm. The sexes complement each other. Man was made for woman, and woman for man. Each attracts the other by some inexplicable law, and finds in the other that which nothing else can supply, and without which all else would be unsatisfying. The sexes perpetually prophesy each to the other; and, out of their ceaseless wooing, all that is best in culture, finest in art, purest in enjoyment, most beautiful and enduring in literature, and holiest in religion, come. In some form, the marriage relation will endure while civilization survives. * * * * But all that relates to the form and circumstances of the relation is open for reconsideration. In discussing it, three points are to be kept steadily in mind—the affections and tastes and circumstances of individuals, the rights and welfare of society, and the requirements and culture of children.

But, in most of the discussions, the sole point considered has been the tastes, pleasures and whims of the parties immediately concerned. Society is forgotten, and children are ignored. The idea of duty is sunk out of sight in a passion for enjoyment. Marriage means something more than pleasure. It means education, in its largest and noblest sense. It means the poetry of life, the religion of the affections. The real question is, not how to get the unmarried married, nor the married unmarried, nor the mismated paired to their mind, so much as how to make the most and best of a relation so intimate and vital that it affects the color and character of everything in life. It is easy enough to make the worst of it. It is easy enough to get nothing but irritation and heartache out of it. It is easy enough to magnify its little infelicities into positive miseries, as so many do to their cost. But how to make it a

constant enjoyment and education is the great question. Perhaps, if this practical aspect of the problem were considered more frequently and seriously, we should have fewer unhappy marriages and hear less about the decay of the marriage relation. And perhaps the unmarried would be more inclined to marry if they heard less of the irritations and saw more of the felicities of the marriage relation, and were satisfied that its joys exceeded its trials, and its satisfactions would offset its cares.—*N. Y. Graphic.*

THE SANDWICH ISLANDS SOCIAL SITUATION.

MR. EDITOR:—The late census returns furnish us matter for serious thought and unpleasant foreboding. To be sure, this is for us, by no means, a new sensation. For long years past, these periodical spasms have, at brief intervals, been sweeping over the community like huge tidal waves of the ocean, till at length there has come a general conviction that the case is hopeless; and so the nation is given over to an early and dishonorable grave.

We have discussed this question of national extinction in its moral bearings as well as in its economic relations, perhaps sufficiently. And possibly it would be quite as well to let the matter rest where it is. But somehow it is not pleasant, nor is it in any sense easy, thus contentedly to face the idea of the nation's doom. Is there no way of escape? Has the Almighty fiat fixed irrevocably, the cruel destiny? *Must* we stand, listlessly by and see a whole people disappear beneath the sod, and, without a tear, write "Finis" upon its eventful history? These are some of the inquiries which involuntarily thrust themselves upon us. Who can bring us to a satisfactory solution of the problem?

Meantime, the nation is sinking; and our capitalists, keenly feeling every fresh turn of the screw which threatens disaster to their financial interests, cry out, in an ever-sharpening key, "Labor!" "More labor!" And then comes up for fresh thought and re-discussion, those ever-recurring and never satisfied inquiries—"*Whence* shall fresh labor be obtained?" and "*How* shall it be obtained?" Shall we look to Japan, China, the Southern Archipelagos of the Pacific, to India or Northern Europe? And shall private enterprise introduce the desired immigrants, or shall government undertake the costly enterprise?

For the solution of these grave problems, I have no fresh thoughts to bring, neither any skill to offer in pushing them forward to their practical results. There is, however, still one remaining inquiry involved in this scheme to introduce foreign labor to Hawaii nei, upon which, in common with many of my fellow-citizens, I have some thoughts, viz., this: *To what* is our imported labor to be introduced? As none who know anything of Hawaiian social life, can doubt, it is, and for years past has been, increasingly horrible in its state of disease and rottenness. And it is to this alarming condition of things that I desire for a moment to call the attention, not solely of the moralist, but especially of the political economist, who is thoroughly awake to the planting interests of the Islands.

It is scarcely wise to spend one's strength in the futile effort to fill a sieve with water. But what of the attempt to bring in a healthy element of labor into our diseased population as a reliance for future necessities? Is this any wiser? Is it not here, for our own social condition, that our first thoughts and our best skill should be called into exercise?

You speak possibly, in reply, of the board of health and its wide-spread sanitary provisions throughout the group. And this is all true. But of what avail are the wisest and most liberal efforts of any board of health, so long as the administration of the laws continues what it has been for the

last decade of years? The great public ulcer is not to be cured by the wiping away from its surface of the corrupt humors which it engenders. A fig for all your superficial practice. The disease is radical, and involving, too, the national life. We need and must have a practice corresponding thereto! For as things now are, for every specific case of rescue from the power of any disease, we have a hundred new cases of tainted life springing up to curse the land and its people.

The administration of justice, in the inferior courts, during the past ten years, will ever be known in Hawaiian history as *The Reign of Licentiousness*. Not, indeed, that licentiousness was an unknown evil in Hawaii nei, previously, but it was never before so openly protected by those in authority throughout the Islands. In previous reigns there had been honest endeavors made by the Government to keep the evil in check; and whatever may be said of the prevalence of vice, this certainly is true, that it did not install itself unblushingly in public places all over the land, as of late years it has everywhere done with impunity.

It is, indeed, admitted that the "*Law to Mitigate*" had prepared the way for just such a state of things as has since existed by debauching the nation's conscience. And this, allow me to say, in passing, is the heaviest and most deadly charge to be laid at the door of that infamous law. Public prostitution came thereby to be an honorable calling, as far as the government could make it such. The public funds were freely expended upon it; public officers devoted themselves to its interest, while under its ægis the hydra-headed licentiousness of the Islands found ample shelter, as the courts and the quarterly returns of Sheriffs gave ample testimony. Naturally, therefore, this simple people came speedily to regard illicit intercourse of the sexes as not at all illicit; and from this corrupt fountain broad streams of vice poured themselves over the land. In a population of near 2,000 souls, an employée of the Government assured me less than two years since, that he could count up SEVENTY COUPLES openly living as man and wife, in adultery. And this statement I subsequently verified by detailed inquiry. And the same ratio, so far as my inquiries have extended, is found in all parts of the Islands.

To this fearful condition of social life the nation has been brought, I repeat by the policy of the recent Administration. Police and other Justices did not dare to issue warrants for the apprehension of persons thus living in open violation of all human as well as Divine Law. I read a letter three or four years since from a high Government official warning a police officer *not to meddle too much* with parties living thus in adultery, on pain of dismissal from the service. A *Circuit Judge*, too, was so zealous to please his master, that upon the arrival of a foreigner in the District in which he, the Judge aforesaid, had his residence, with another man's wife as the companion of his bed and board, the said Judge volunteered to call upon the foreigner and assure him that he need have no fears of being disturbed in his manner of life. For a slight consideration the Judge pledged himself to ward off all annoyance from the said foreigners. Judges, too, District and Circuit, openly sold permits to all who desired them, licensing them to keep women, and these permits were actually hawked about and sold for the paltry sum of three dollars; and upon many, these licenses to live in adultery were urged as earnestly as a zealous salesman urges his goods upon a customer.

In thus speaking, I only say what has come under my own observation; and only what scores of witnesses could testify to, as having been notorious, in all parts of the group. Now it is to this corrupt state of the social life that we owe the terrific spread of leprosy, and the general prevalence of venereal diseases of every type, within the last few years. I speak plainly. It is of no possible use to handle this subject with gloves, whilst the nation is rotting under our eyes.

And what is any Board of Health going to do in such a case as this? And what will our capitalists do by bringing in a few hundreds of male laborers from abroad, but heap fuel upon the flames? To my mind, it

would be quite as merciful to discharge a cargo of laborers into the ocean—after the prevailing custom of our Pacific slavers—as to land them on these shores under existing circumstances.

But take the most hopeful view of the situation you can, it is dark and forbidding—and so it will remain, till the public conscience shall have been aroused to attempt, at least—and honestly—a reform. None of us can mistake the road in which we are now traveling. It is fast taking us to the bad. Thrust the Bible aside if you will, as offering inadmissible testimony—Conscience still remains, and so does some sort of a Providential Economy, ruling in the affairs of this world. On every side, Nature teaches us that "*as a man (or a nation) soweth so shall he also reap.*" And then, what? Only this, that if this is so, is it to be expected that a system of financial prosperity and commercial success can be built up on such a basis as we now have? Temporary success may, indeed, be achieved in our business enterprises, but can *more* be expected? Is not a tolerably decent morality needful to a radically sound national system of finance and to the general well-being—social and material—of any people?—*Hawaiian Gazette, April 23.*

ADULTERATION OF TEA.—SUMMONSES UNDER THE NEW ACT.

—o—

Yesterday, at the Birkenhead County Magistrates' Court, before Messrs. Shaw, Barton, and Ledward, Messrs. Robert Roberts and Co., tea merchants, Woodside Ferry-buildings, Birkenhead, were summoned for selling green tea which was adulterated. The prosecution was conducted by Mr. Moore; and Mr. Segar, barrister, (instructed by Mr. W. Hunter, jun.) was counsel for the defendants.

According to the case for the prosecution, Police-sergeant Millington, went to the defendants' premises on the 12th May, and purchased three 2-oz. packets of green tea for 5½d., 6d., and 7d. He took them to Superintendent Egerton, who submitted them to Dr. J. C. Brown, public analyst, and Dr. Brown furnished certificates with regard to their quality. The first sample was "adulterated by a thick facing of mineral matter and Prussian blue," the second "by a facing of mineral matter and Prussian blue," and the third "slightly adulterated by a thin facing of mineral matter, chiefly gypsum and Prussian blue." Sergeant Millington deposed that whilst he was purchasing the tea the shopman told him he had a letter from his employers desiring him to inform their customers that green teas at 3s. and above that price could be recommended as genuine tea. In cross-examination, Dr. Brown stated that these teas, as sold by Messrs. Roberts and Co., judging from the samples, might, and probably would, be injurious to some persons who were weakly; but to strong persons, not taking large quantities of it, he could not say decidedly that it would be injurious. There was a green tea made and imported which was not painted to make it green.—Mr. Segar: Is Prussian blue a tonic and alterative? Witness: It is not a mineral substance at all.—Mr. Segar: Is it ranked as a poison? Witness: Prussian blue is not ranked among the poisons, but is closely allied to them. Witness also stated that, in his opinion, the coloring would make a difference in weight of from 1 to 2 per cent. in two to three pounds. The mineral matter consisted of clay and gypsum, and these were not poisonous. The clay was for the purpose of lightening the color, and it was insoluble. The first sample in the present case contained as much coloring matter as any sample he had seen; the second was about the average, and the third was better than the average. When such tea was infused the paint or coloring would be seen floating round the edge of the cup.

Mr. Segar, for the defence, urged that all green tea as sold in this coun-

try was colored; therefore every purchaser well knew that he bought an article which was not represented in the market as pure. There was consequently no representation as a matter of fact that the article in this case was unadulterated; and he also contended that the word "adulteration" did not mean painting, but it meant corrupting by foreign mixture—something added for the purpose of selling an article of food which was not an article of food, but coloring or painting an article was not adulteration, and the section of the act of Parliament applied to cases where there was a fraudulent intention to increase the weight of the articles and diminish the quality. The tea in this case was not injuriously affected.

The learned counsel called several witnesses for the purpose of proving that the tea in question was as genuine green tea as was sold in this country. Mr. Davies, F.C.S., deposed that he had analysed the samples before the court, and he found that the Prussian blue in two of them was very minute, and in the other there was very little. He also discovered gypsum in the samples, but neither the Prussian blue nor the gypsum they contained was injurious to health.

The bench considered that the adulteration of the tea had been proved, but they would not impose a heavy penalty, and would only inflict a fine of 5s. and costs.

Mr. Segar asked the bench to grant the defendants a case for the Court of Queen's Bench on the two points—the meaning of the word "adulterated," and the meaning of the words, "selling as adulterated," because it was of great importance to the tea trade to have an explanation from the higher court.

The magistrates granted a case.

Summonses had also been taken out against six other tea dealers in Birkenhead and the neighborhood for tea adulteration, but they were postponed, pending the decision of the Court of Queen's Bench on the question alluded to.—*Liverpool Mercury, June* 20.

THE RUINS OF BABYLON.

The *Daily Telegraph* has received another communication from Mr. George Smith, the Assyrian explorer, who on the morning of the 16th of March rode into the ruins of Babylon. "The first mounds I examined," he writes, "were those of the ruins now called Babil, but sometimes Mujelliba; they are the most northern set of mounds. These ruins consist of one vast oblong mound, surrounded by some smaller mounds, and the ruins of a wall which had at one time enclosed the structure. A number of Arabs were here at work, digging out the bricks from this wall, which in some places has disappeared, while the foundation is being excavated for material, and sold for building purposes. From Babil I proceeded to the Kasr, and from Kasr to Amram. These ruins consist of immense irregular mounds of earth and rubbish and look most unpromising as to excavations. Other smaller mounds cover the whole region, but the groves of palm trees prevent one getting any good view of the sites. After a long survey I went into the town of Hillah, a place built, I may say, out of the ruins of Babylon. Hillah is on both banks of the Euphrates, and seems a thriving place. On the morning of the 17th I started for the Birs Nimrud, and passing round a marsh on the west of the Euphrates, arrived at my goal and beheld an imposing sight. First we came upon an immense irregular mound, crowned by a modern tomb, and next the mound of Birs Nimrud itself, oblong in shape, formed by the ruins of an elevated platform of sun-dried brick. Above this rise the fragments of a tower, in stages, built of kiln-burned bricks. I could not count the stages myself on account of the ruined state of the structure, but Sir Henry Rawlinson, some years ago, ascertained by excavations here that they were seven in number. Each stage is evi-

dently built of bricks differing in color from the others; and, although large portions have fallen down, one grand mass of brickwork remains at the top, which seems as if it would defy the effects of time. On the 18th, I paid a second visit to the Kasr, and also viewed some minor portion of the ruins of Babylon. Looking upon those which represent the ancient cities of Babylon and Borsippa, I must confess myself unable to make out the positions of the various buildings mentioned by ancient authors. In modern times learned speculation has spent its strength in determining the sites; but now I have seen the ruins themselves, I am convinced that some—and perhaps most—of these speculators are wide of the mark. Nothing can be said on these points until the ground is properly excavated, and the excavation of the site of Babylon I consider the most important archæological work in the Euphrates Valley. The Arabs, having learned the value of antiquities, are always turning over the rubbish in these ruins, and extracting fragments of tablets, cylinders, and other objects, while the trade in bricks from the mounds has been carried on for centuries. Babylon is slowly disappearing; you may see portion of it every day loaded on donkeys and brought into the town of Hillah; but it is such a vast area that it will take centuries still to remove the remains."

Personal beauty fades, but the beauty of the mind endures.

The greatest cataract in the world is the Falls of Niagara, where the water from the great upper lakes forms a river three quarters of a mile in width, and then, being suddenly contracted, plunges over the rocks in two columns, to the depth of one hundred and seventy feet each!

In the Danish West Indies, whose people are not regarded as so intelligent as our own, they seem to have made an important improvement in the administration of the law to secure justice and diminish litigation. They have established *reconciling courts* where opposing parties *must* appear and endeavor to reconcile their differences before they are permitted to commence a suit at law. A certificate from the reconciling court that it has failed in its efforts is an indispensable preliminary to the commencement of a legal contest, and without which the plaintiff is immediately nonsuited. Two separate attempts to reconcile differences are made by the judges of this court before they will give a certificate that will deliver the parties over to the law. It is said that but little expense attends the proceedings in these reconciling courts, and nine-tenths of the cases are thus settled.

Bilking the Pope.—A singular fraud has lately been successfully practiced in Rome on Monsignor Hassonn, formerly Patriarch of the Armenians. Said Bey, the son of the late Mehemet Pasha, Minister of Police at Constantinople, after some difficulties in his own country, left for Rome. He introduced himself to the Patriarch as an envoy from the Turkish Government charged with a mission to the Vatican to bring about a settlement of the Armenian Church differences; but he said that the mission was of too confidential a nature to be communicated to the Ottoman Minister at Rome. Said Bey produced credentials written in due form in the Turkish language on paper of the Turkish Foreign Office. Monsignor Hassonn presented the special envoy to Cardinal Antonelli, who presented him to the Pope. Three audiences at the Vatican were granted; Said entered into negotiations with Antonelli and the Patriarch, and a concordat was drafted. When the time for signing the concordat had come Said hesitated, and said he should be obliged to return to Constantinople to confer with the Minister of Foreign Affairs with reference to some of the clauses of the agreement. He borrowed six thousand francs from the Armenian prelate and left Rome, ostensibly for Constantinople. He has not since re-appeared in either city. During the negotiations in Rome he was entertained at the tables of Antonelli and Monsignor Hassonn.—*New York Sun.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 22, 1873.

NOTICE.—In cases where persons are able and willing to assist others to emigrate with them, they are advised to take notes at the time from those they assist, that misunderstandings may be avoided, and collections and payments be more readily attended to after the arrival of the parties in Utah.

In consequence of so much neglect in refunding borrowed money to those who loaned it and tarried here, it is also advised not to loan, except the parties are all going to emigrate at the same time, unless they feel able and willing to run the risk of the amount not being repaid, and in such event not complain about it, for it will be of their own voluntary doing contrary to good advice.

For nearly five years we and the Elders from Utah have been laboring to have sums returned by those who borrowed from the poor under the strongest assurances that the amounts would be promptly repaid soon after arrival in Zion, and we regret to add that much still remains unpaid, some of it of long standing, and some where the borrowers have apostatized. The lending by those who tarry to those who go has caused the Elders much trouble, has too often resulted in sad disappointment and injury to the lender, has been a detriment to the borrower in his not doing as he so pointedly agreed, and caused much mischief. It is requested that this office, the Utah Elders in the field and at home, and the parties concerned, will all faithfully and diligently continue their labors in this matter until all borrowed money is refunded as speedily as may be, to the last farthing, if possible.

Should any who are tarrying, after so unfortunate a past, still wish to loan to those who are going, they also are advised to not fail to take negotiable notes, with one or more good persons as security, if possible, that disputes may be prevented, forgetfulness avoided, negligence spurred up, and an increased assurance of payment.

We are pleased to see all help in the right way, at the right times, and the right persons, as they may be directed by the Holy Spirit, or rightly counseled by those in authority; at the same time we are grieved at the amount of imposition that has been too often practiced upon the benevolent, and desire to prevent it so far as may be, without allowing it, on the other hand, to in the least slacken efforts to help to the utmost where help is deserved.

Those who have debts due from persons in Utah are advised to learn the names of their Bishops, and write to them the facts, asking them to be kind enough to lend their aid for collecting and refunding, for it has often happened, and so continues, that those who neglect to pay also neglect to so much as reply to the letters sent to them, and that too after their great promises at times of borrowing, which is entirely scandalous, to say the least.

"UNION IS STRENGTH."

It requires very little argument to prove the correctness and force of this old saying. Great things have been accomplished in every age of the world and vast changes and improvements wrought in the social, political, and religious condition of the human family, by blending and uniting together opposing moral and physical elements. Societies, reforms, measures and institutions have grown from comparative obscurity to probably world-wide fame, by uniting the common interests of each and co-operating together for the accomplishment of a given object; or many given objects, so long as men have worked unitedly for their accomplishment. In fact unity is admitted to be the all-powerful element of success to any and every undertaking. There is no instance on record, of any description, where any community, society or even nation achieved any notable success in whatever they have undertaken, unless it was by the principle of unity. If they were divided in their interests then they worked for their own selfish ends, and not for the welfare of all. Instead of there being a combination of perhaps ten thousand united efforts, there might be that number of separate and distinct ones, all probably aiming at the same object, but in so many diverse ways. Where would be strength in this want of union? If all were acting on the opposite and more correct plan of unity, instead of there being *ten* thousand separate ways of accomplishing one object, whether for the regeneration of the human race or any other purpose, there would be one way and ten thousand united efforts used for its accomplishment. Would there not be immense power and strength in this method?

The world to-day is divided in its ideas and operations in relation to the salvation of the human family. Numerous are the ways and means adopted and pursued for the attainment of this great and glorious object. Although they are as different from each other as are the seasons in the year, and more numerous than the days in the year, still, all who are walking in these ways, and have taken upon them the name of Jesus, profess to be actuated by one common impulse, and that is their salvation in the kingdom of God. Men quarrel and contend one with another, and in their hearts are bitterness and hatred instead of brotherly love and charity, and this is caused in a great measure by the division which exists in the human family on the matter of religion. Now we must be aware that there is but one God with whom the children of this earth have to do, and it is Him whom all are professedly striving to serve and whose presence they are seeking to regain. Paul, in his epistle to the Ephesians, says,—"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." If Paul is correct—and no believer in the Bible, we presume, will deny it—that there is "one Lord, one faith, and one baptism," why should the human family be divided into numerous parts, each one arrogating to itself *the* faith and *the* baptism? All cannot be right; there can be only *one* that is right. If they were to abandon their various and numerous methods of religion and unite on one method, having "one Lord, one faith, one baptism," and that, too, in strict accordance with the teachings of Jesus and his Apostles, how soon would the earth be regenerated and the human family restored to their Heavenly Father. Their union, in this wise, would accomplish speedily the desires of the Almighty. But the

human family will not do this. It is not unity they are living for, whether in religion or anything else. The Lord must come to their views and shape his purposes to meet their peculiar methods. How grieved with His children must be the Almighty when he looks upon the earth and beholds the contention, wrangling and fighting that prevail among them in regard to the plan of salvation. If there is but one Spirit, as Paul says there is, how is it possible for that spirit to be in the hearts of all while they are in this divided condition of religious worship? It can only dwell with those who are united in their obedience to the "one Lord, one faith, one baptism." It cannot be imagined that the Lord would tolerate in the Heavens such a condition of affairs as exists on the earth now. Those who regain that glorious privilege of dwelling in His presence, must necessarily be united and must worship Him in His way and give unquestioned obedience to His authority.

One of the most remarkable evidences of the truth of the old saying, "Union is strength," is the results that have followed the establishment on the earth of the Church of Jesus Christ of Latter-day Saints. Only forty-three years ago six persons, convinced of the truth of their religious belief, united together in faith and went forth to preach as they were commanded. Witness to-day the results of their labors! Tens of thousands now practice the one faith and worship the one Lord, and have, by further obedience to His commandments, gathered together and adopted the grand principle of unity among them; and in their religion, temporally and spiritually, socially and politically, there is strength, because there is union. Hence the world look on with wonder and amazement. The results that have sprung from their union and co-operation are prosperity, independence, knowledge and power. Good men praise them; bad ones are envious, and it is the latter who contend with the strength of Zion, but who have been and always will be thwarted in their designs so long as the Latter-day Saints remain united, living their religion.

Their prosperity, under the blessing of God, is due to their unity in the Gospel. Had they acted on selfish principles and sought their individual aggrandisement they would not be in the condition they are to day. "But seek ye first the kingdom of God and its righteousness," &c., was the counsel of Jesus, which the Latter-day Saints have practically obeyed; and though the world may laugh at their spiritual mindedness, they have the advantage of having already proven that "Union is strength."

J. C. G.

THE FOURTH COMPANY for Utah will leave Liverpool on Wednesday, September 3d, when those can go who have means of their own or are notified from this Office, provided they are here on or before September 2nd. Those having means of their own need no further notification. So far as possible, it is desirable that the names and ages of persons intending to go on the 3rd of September be forwarded to this Office by a week previous to that date, to give the ship owners time to provide the requisite berths.

For fares, amount of luggage, &c., see article "Emigration," in STAR No. 20, May 20.

THE FIFTH COMPANY, and the last for this season, so far as now known, is expected to leave here during the forepart of October, the day not yet determined.

ARRIVAL.—Elder J. C. Naile arrived here on Monday, the 21st inst., per the steamship *Idaho*, from New York. Brother Naile left Salt Lake City on the 28th of May last, having been directed to labor under the Presidency of this Mission.

ABSTRACT OF CORRESPONDENCE.

BRISTOL CONFERENCE.—Elder Elijah N. Freeman, in writing to us, on July 9th, says—"I am glad to inform you that my health is very good and that I have enjoyed myself very much in visiting among the Saints with brother Cazier. I believe that the majority of the Saints in this Conference have been in the Church from fifteen to twenty years. They are very much scattered and it takes a long time to visit even a few of them. I feel to try and live my religion and to do good in this part of the world. I know that if I do not live so that the Spirit of the Lord can dwell in me I cannot instruct and benefit the Saints, neither shall I be able to bring any to the knowledge of the Truth. I know God has blessed me since I left my home in Utah, and I know that all who serve Him will have their reward."

NOTTINGHAM CONFERENCE.—Elder John I. Hart, in a letter to us, dated July 15th, says,—"I am happy to inform you that all things are moving along agreeably with us in this Conference. A good spirit, as a general thing, prevails in all the Branches. On Sunday morning last I held a Priesthood Meeting at Sheepshead, at which were assembled the Priesthood of the Whitwick, Loughborough and Sheepshead Branches. All the brethren expressed themselves as being desirous of pressing forward and carrying out the commandments of God, through His servants. Our meetings, in the afternoon and evening, were well attended, notwithstanding that it rained all day. A good spirit was visibly manifest among our friends who met with us We shall baptize some more persons this evening in the Nottingham Branch. I think we shall, by the help of God, keep our numbers good in this Conference, although so many have emigrated this season of gathering. Elder Taylor is united with me to this purpose."

CORRESPONDENCE.

AT SEA.

On board the *Nevada*,
off Queenstown, July 11, 1873.

President A. Carrington.

Dear Brother,—We arrived here at 8 p.m. to-day. It has been very pleasant so far, and there has been very little sea-sickness.

We organized our company last evening, dividing it into four Wards, and appointing a captain over each to look after the general welfare of the Saints. Brother Mathew Shaw was appointed chaplain, and brother Thos. Baker captain of the guard, for the English Saints, and brother John Kunz was appointed chaplain, and brother Abraham Baumann captain of the guard for the Swiss Saints. Suitable instructions were given to both parties as to cleanliness, &c. The Saints are enjoying themselves with singing, &c., in which both English and Swiss join. So far everything has passed off in an agreeable manner. The officers and stewards are kind and obliging.

Prest. Snow and all the Elders are

well and join in sending greetings.

With kind regards to yourself and all in the Office, I remain yours, &c.,

E. A. Box.

GREAT BRITAIN.

Merthyr, July 12, 1873.

President A. Carrington.

Dear Brother,—With feelings of gratitude to my heavenly Father I embrace the present opportunity to inform you of the present state of this part of the Lord's vineyard, in which I am laboring in conjunction with Elder Thomas Warret. In doing so I can truly say that I find a good feeling prevailing among the Saints as a rule. Of course there are some few exceptions.

Since my appointment to preside over this Conference I have, with brother Warrett, visited the various Branches throughout the Conference, and have found them striving to live their religion, by paying Tithing, and obeying the various counsels and teachings that they receive from time to time. They are also using their best endeavors to accomplish their deliverance from Babylon. There are some who prefer the pleasures of the world to the everlasting blessings of the Gospel, but even among these there is evidence of repentance. The Presidents of the various Branches are all good men and filled with the spirit of their calling, and from whom I receive great assistance in my labors. They are up and doing, and obedient to the counsels and teachings they receive.

We have baptized, during the last quarter, 40 persons. We have commenced out-door preaching in various places in the Conference and, so far, the Elders have been encouraged to continue in their worthy efforts, in this direction, by having met with attentive and numerous congregations. There seems to be a spirit of inquiry after the truth. We have not been molested or interfered with in any way, and I feel to thank God for his goodness to us. Brother Warret and myself feel to do everything consistent with our calling, and to further the interests of the kingdom of God.

Praying God to bless you in all your labors, is the prayer of your brother in the Gospel,

John E. Rees.

Stoney Stratford, July 16, 1873.

President A. Carrington.

Dear Brother,—I take pleasure in writing a few lines to let you know how the work of God is progressing in this part of his vineyard. I find the Saints in the Bedfordshire Conference remarkably poor. I think if ever there were any of the Lord's poor they are to be found in this part. Many men with families are compelled to labor for twelve shillings per week; so you may readily perceive there is not much chance for their saving out of their limited means, at any very early period, the wherewith to gather. I am happy to say, however, they are doing all they can for themselves, realizing that "faith without works is dead." I encourage them all I can, and show them the necessity of gathering to Zion.

There is but little inquiry after the truth in this part. The people seem to take no interest in the work of God. There are a few places in this Conference where there are enough of the Saints living together to hold meetings, and I am doing the best I can to encourage and exhort them; and where I am not able to have meetings in consequence of their scattered condition, I visit them at their houses, and try to instruct and edify them in the good principles of the Gospel.

I leave here to-day on a tour through the Conference, and expect to be away six or eight weeks.

Praying for your prosperity and success in the Work of God, I remain your brother in the Gospel,

R. W. Heyborne.

Kingston-upon-Hull, July 17, 1873.

President A. Carrington.

Dear Brother,—Brother B. W. Carrington joined me at Leeds on Saturday, the 12th inst. On Sunday morning we walked over to Morley, with the Saints from Leeds, to hold meeting there, having engaged the Temperance Hall for the day. The morning meeting was wholly composed of the Saints, who were addressed by Elders Wm. Sunderland, Edward Starkie and B.

W. Carrington. In the afternoon there was a good attendance of strangers. Meeting was addressed by Elders Henry Reeves, Elijah Spray and S. S. Newton. The spirit of testimony was in the hearts of the Saints, and a kind, attentive feeling marked both the meetings.

We walked back to Leeds for the evening meeting there. We have since visited Bradford, Kirkhamgate and Goole. We shall remain here over next Sabbath and return on Sunday, the 27th, to Bradford. We shall hold a District Meeting at Clayton, on Sunday, the 3rd of August.

The Saints feel well. Out-door meetings are orderly and interesting, and baptisms are frequent.

Yours, &c.,
M. H. HARDY.

ADDRESS OF ELDER ERASTUS SNOW,

TO THE SAINTS IN EUROPE, ON HIS LEAVING ITS SHORES FOR, PROBABLY, THE LAST TIME.

—o—

Off Queenstown, July 11, 1873.

I wish to say a few words to the Saints throughout Great Britain, and not to them only, but to all who are scattered abroad.

The Gospel, which has come unto you from the land of America, is of God and not of man. The God of Abraham, of Moses, of Jesus and of Joseph Smith still lives and reigns in Zion. But many false spirits have gone abroad in the world to deceive the nations, "and if it were possible they would deceive the very elect."

See to it, beloved Saints, that you make your calling and election sure; add to your faith virtue, temperance, patience, godliness and economy in all things. Ye are God's stewards; therefore shew yourselves approved in all things. "Ye cannot serve God and mammon. "Be ye therefore clean that beareth vessels of the Lord;" flee that which is evil, and cleave unto all that is good.

God has said by the mouth of his servant John, as well as Joseph, "Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." This has especial reference to the latter days. If ye will save yourselves and households from this untoward generation, and help to lay a foundation for the regeneration of our race, you must flee unto Zion, to the mountain of the Lord's house; nor should you wait for some one to come from thence or send you means to pull you out of Babylon, as the angels did Lot from Sodom. But it is the duty of every one to exercise themselves with faith and works to effect their own deliverance.

If your faith be not in vain, then is it of paramount importance that you separate yourselves from the wicked world, and begin in your scattered condition to live not after their ways, but as the heirs of a purer faith and a holier hope. No present self denial, or apparent sacrifice, can be too great for you, to enable you to escape from Babylon. Let, therefore, every husband and every wife and child, husband well their earning and the means they possess. Cease to spend money for that which can be dispensed with. Be not wasteful, or lavish, either in meats or drinks, or clothing, or household goods. Learn how to supply your real necessities as cheaply as possible, praying God for wisdom to use every penny aright, and aid you to lay up means for your emigration. And if you succeed in doing well for yourselves in this respect, and prove to God and his servants that you esteem Zion worth seeking after, and her blessings more than the "leeks and onions" of Babylon, peradventure, God will stretch out a helping hand or send you timely aid; for it is a true saying that "God helps those who help themselves."

In leaving Babylon strive also to leave behind you the spirit and lusts thereof, otherwise the land of Zion will

not be a Zion unto you. The children of Zion must sanctify the land unto the Lord by keeping his commandments thereon, or they will perish. Flee fornication; abstain from strong drink; pray without ceasing and watch against evil.

Let the Elders be faithful in reproof; fatherly in their counsels; diligent in teaching; pure in example, and remember that the blood of souls will be found in their garments if they fail to warn both Saint and sinner against the evil of their ways. Let your examples be worthy of imitation, and your words seasoned with grace. Pray much that the Holy Ghost may inspire you to do and say all things well and in its proper season. May grace, mercy and peace abound with you all, through Jesus Christ our Lord. Amen.

ERASTUS SNOW.

SUMMARY OF UTAH NEWS.

Generals W. B. Pace and A. K. Thurber and Judge G. W. Bean have left Provo for the Fish Lake country, which is south-east of Sanpete and Sevier Counties, and is a regular rendezvous for Indians, where the latter have frequently held their war councils. The object of their visit is to induce the Indians to maintain peaceful relations with the whites.

Two days' meetings were held at Grantsville, Tooele County, and were generally well attended. Elders Lorenzo D. Young, W. G. Young and Isaac Groo spoke on "Domestic Economy."

On the 20th June last a three-year old son of A. G. Stormburg was drowned, at Grantsville, by falling into a neighbor's well, at that place.

A caucus was held at American Fork, June 21, for the purpose of electing county officers. A committee of nine were elected to select names for nomination, who presented the following named persons for that purpose,—Councilors to the Legislative Assembly, A. O. Smoot, Leonard E. Harrington; Representatives to the Legislative Assembly, A. K. Thurler, W. B. Pace and Geo. Halliday; Selectman, Myron Tanner; Surveyor, J. B. Milner; Superintendent of Common Schools, W. N. Dusenberry. The selection by the committee was accepted and the foregoing officers were elected by unanimous vote.

Two days' meetings were held in the Bowery, American Fork, June 21st and 22nd. A great number of people from the surrounding settlements were present. Excellent and encouraging remarks were made by the Presidency of that Stake, the Bishops and Elders in attendance.

The City Council of Salt Lake City have concluded to regulate, instead of attempting to prohibit, the liquor traffic. The proposed ordinance is to restrict the number of saloons to twelve or fifteen and to limit the hours of sale to from 6 a.m. until 10 p.m.

It is proposed to lay out a site for a town in City Creek Cañon in the event of the success of the mines recently discovered in that locality.

The first company of emigrating Saints from Liverpool (who left on the 4th June last) arrived in Salt Lake City on the 26th June, having reached Ogden on the previous day.

Hon. Geo. Q. Cannon, Delegate to Congress, has nominated Master Frederick F. Nugent for the Utah Cadetship in the United States naval academy at Annapolis. The boy is a son of Colonel Nugent, of the 13th Infantry and stationed at Camp Douglas.

Messrs. Hugh White and Co. have disposed of the entire franchises and property of the Bingham Cañon Railroad, with a covenant to finish the road bed forthwith and make it ready for the iron, to William B. Welles, Esq., of Iowa,

C. W. Schofield, Esq., of New York, and Gen. B. W. Morgan, of Pittsburgh.

On Friday night, the 28th June, Groesbeck's Block, Salt Lake City, narrowly escaped destruction by fire. A large quantity of coal oil in cases, was discovered in a large blaze. Some gentlemen who first saw the flames on passing the store of Graves & Co. secured a blanket and with this and their coats managed to smother the fire until they could throw out some of the burning boxes and by these means kept the flames down until assistance arrived. Mr. Thomas Dobson lost his coat in smothering the flames.

Presidents B. Young and Geo. A. Smith and the Twelve have been holding meetings at Logan, Cache Valley, on the 28th June. The teachings have been of a practical and encouraging character. Prest. B. Young "urged the building of the new meeting house in Logan, the pushing of the Utah Northern Railroad, the working of a road through Bear River Cañon beyond Franklin. He also suggested the erection of a fine Temple to be built on the bench crowning the eastern part of this city."

Some Chinese laborers were engaged in a lively fight yesterday evening. Yu-wing charged Hi-king with stealing a basket of clothes. The charge was denied and expletives in plain Celestial language were exchanged; afterwards the parties came to blows. There were about twenty sons of Confucius present during the controversy and each of the contestants had his partizans. A general melee occurred and some blood letting was the result. Peace-makers interfered as the basket was found with its contents undisturbed and restored to the owner.—*Ogden Junction.*

Wife-beating is of a very common occurrence in many parts of the world, but in Utah, where some people say the women have no rights and are the slaves of their husbands and all that sort of nonsense, it is so uncommon that when such a thing does happen the circumstance is followed by a lively sensation, especially among the "down-trodden women of Utah," as the following from the *Ogden Junction* will show:—"On Tuesday, at North Ogden, an individual well known in that vicinity and in this city, indulged in language that was extremely offensive, to his wife. She replied in adjectives that aroused the anger of her husband, who, thereupon immediately proceeded to chastise her, avowing that she was refractory. The woman was injured, and for a time rendered insensible by the brutal treatment received. Thursday night a number of plucky, high-spirited women of the settlement constituted themselves into a "Committee of Safety," and visited the offender at his residence, whence, he was taken *per vim et armis* and treated to a coat of tar; but before the feathers were applied to complete the suit, his wife besought the avengers to desist, and appealed for mercy. The request was complied with, as it was deemed that the brute had been sufficiently punished."

City Creek Iron Mine.—The owners of the City Creek iron mine, the Julia, and its extension, are busily at work upon their rich find. The lead opens up well, and there are already ten tons of ore on the dump. The parties holding the original location and extension, on Saturday united and organized, electing a superintendent, secretary and treasurer. They will make roads and develope their mine. Ten tons of ore to send at once to different smelters to be tested, and put upon the market.—*Salt Lake Herald.*

The new Court House now in process of erection at Provo, was expected to be ready for the July term of the District Court, but it is found impossible to complete it by that time. It is expected to be the finest building in the Territory for court purposes.

Wisdom is like electricity. There is no permanently wise man, but men capable of wisdom, who, being put into certain company, or other favorable conditions, become wise for a short time, as glasses rubbed acquire electric power for a while.—*Emerson.*